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to the teachings of the Bible. The testimony of Christian experience is changing and uncertain, hence cannot serve as the prime source of theology. While Dr. Mullins discusses higher criticism, the theory of evolution, and the nature of Christian experience courteously, we feel that he minimizes the difficulties which these create for a theologian who attempts to conform to the above program.—GERALD BIRNEY SMITH.

A Primer of the Christian Religion. Based on the Teachings of Jesus, its Founder and Living Lord. By George Holley Gilbert. (New York: Macmillan; pp. 76; \$1.) This little volume is beautifully published. It is also a welcome addition to the establishment of fundamental religious truth in the light of intellectual change. The teachings are thoroughly evangelical, but the religious is emphasized rather than the metaphysical. The writer errs, if at all, on the side of caution and of traditional opinion. The only discussion in which, perhaps, a sense of disappointment may be felt, is that of the kingdom of God. Perhaps, also, a sense of disproportion is felt when we find "Sunday" forming one of the eight divisions into which the treatment is divided. Yet no such work can be undertaken without exciting the reviewer's feeling that it might have been done differently. Of course it might, but we are profoundly grateful that it has been done so well.—THOS. C. HALL.

Weltfrömmigkeit und Christentum. Von Gertrud Prellwitz. (Freiburg i. Br.: Fehsenfeld, 1901; pp. vi + 73; M. 0.80.) This essay is an attempt to show that what is sought in the traditional Christian conception of a world beyond (*Jenseits*) is to be found in the world of life and experience (*Diesseits*). The traditional theology makes a distinction between God and the world, and places God and the goal of human aspirations beyond the world of here and now. This is the result of an attempt to grasp the world in abstract thought instead of in living experience. The conceptions in which we formulate our experience are always an inadequate expression of the experience they represent. In the full reality of our experience we find the unity of God and the world. The limitations of the world are, then, only the limitations of the finite individual self. When we transcend these limitations and realize our self in its complete meaning, we find ourselves in harmony with the life about us, and at the same time find God in the world.—WARNER FITE.